And Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter and Andrew his brother.

And he saith unto them, "Follow me, and I will make you fishers of men.

Millennial STAR December 1964

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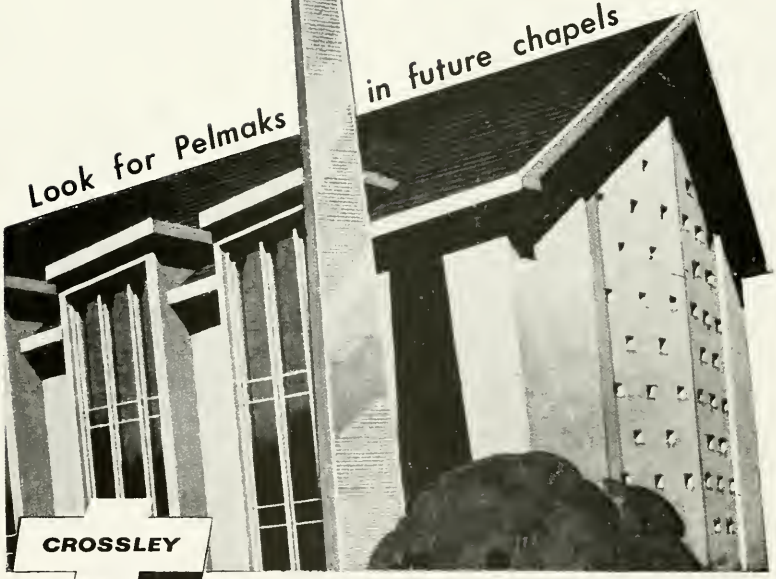

CROSSLEY YORK

CARPETING USED THROUGHOUT THE CHAPELS

The Son of the Living God

ALL western peoples observe Christmas, but many of them do so with no regard for the Christ.

Millions of persons on the rolls of Christmas churches do not believe that Jesus is the Christ, the divine Son of God. Some preachers in these churches no longer believe in him either. The most many of them say is that he was a great teacher like Confucious, or Mohammet or Plato.

It is completely different with Latter-day Saints. We believe that Jesus was indeed the literal Begotten Son of the Father in Heaven, the Eternal, Everlasting God. Born of Mary he had a mortal mother, but his Father was God.

The existence of Jesus did not begin on that first Christmas night when he was born in a stable and cradled in a manger. Christ lived eternities before then.

Before the world was made he was a God in his own right, and the son of God with whom he was associated in the heavens. It was Jesus who created this world, and other worlds and universes also.

As the Creator he said, "Let there be light" and there was light. As the Creator he said, "Let there be a firmament" and there was a firmament. It was he who said, "Let the waters under under the heavens be gathered together unto one place" and they were—they were the seas. It was he who said "let the dry land appear" and it was so.

It was he who ordered the grass and the trees and the flowers to grow, and they did; it was he who brought into the earth animal life of all kinds. It was he who said "Let us make man in our image" and it was so.

As the scripture says, "all things were made by him, and without him was not anything made that was made."

Such is Jesus the Christ. Such is he who in humility submitted to birth in a stable and care in a manger.

It was he who gave us Christmas. Let us never forget him. And let us more especially remember him and worship him at Christmastime.

A THOUGHT FOR YOUR TALK

Love is one of the chief characteristics of Deity, and ought to be manifested by those who aspire to be the sons of God. A man filled with the love of God is not content with blessing his family alone, but ranges through the whole human race.

—THE PROPHET JOSEPH SMITH

Millennial STAR

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THE PATTERN FOR JOYOUS LIVING

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord." (*Luke 2:11.*)

FULLY accepting the significance of that message, and re-affirming its truth, we send the greetings of the season to the members and friends of the Church and to people of goodwill everywhere.

Although there is trouble in the world, we are at peace and the strengthening unity of free men of good will is exerting an increasingly more powerful influence on the attitudes and actions of mankind.

It was the Lord's plan that prior to his glorious second coming his Church should again be established on the earth. This has been accomplished. The Saviour also taught " . . . this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matthew 24:14). This is now being done. His word is going to every free nation and people, and thousands are receiving it and joining his Church. As they hear and recognize the Master's voice they come to know that he lives, that he is real, and that he is a power in the earth as well as in their individual lives.

Jesus said, " . . . I am come that they might have life, and that they might have it more abundantly." (John 10:10.) As we contemplate our challenges and blessings, let us remember that Christ's gospel is the only true pattern for joyous, purposeful, and abundant living. Every principle he taught and every example he set were designed to help us meet the challenges and problems of this life and to lay the foundation for our personal growth, development and happiness here and in the hereafter. If we would have life and "have it more abundantly" we have but to seek and follow him.

As members of his divinely restored Church, our blessings are beyond measure. As never before, we are prospering both materially and spiritually. The Church continues its rapid and solid growth. Through the effective efforts of our missionaries and the living example of our devoted members, thousands of our Father's children are enjoying the wonderful blessings of light and truth that come with

active membership in our Lord's kingdom.

Let us demonstrate our gratitude for these bounteous blessings through even greater devotion and service. Let us during this Christmas Season and throughout the coming year follow the exhortation of the Apostle Peter and " . . . add to (our) faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity." (II Peter 1:5-7.)

Our beloved brothers and sisters everywhere, in the spirit of Christmas we greet you! We bear our solemn witness that God lives and that he hears and answers prayers! Jesus Christ is his only begotten Son and he stands at the head and directs the affairs of this, his great Church and Kingdom here on earth.

May the light of his gospel bring you lasting "good tidings of great joy." May we unitedly work through him and through his teachings to bring "Peace on earth, goodwill toward men."

The First Presidency of the Church of Jesus Christ of Latter-day Saints — President David O. McKay, President Hugh B. Brown and President N. Eldon Tanner.

THE GIFT OF CHRIST

by President N. ELDON TANNER
of the First Presidency

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (*John 3:16.*)

THE birth of Jesus Christ was foretold by the angels to Adam, to Enoch, and to many other prophets. Isaiah foretold this great event in these words:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace." (*Isaiah 9:6.*)

Isaiah also saw in a vision that Christ would be born of a virgin, and that he would be despised and rejected of men; and that he would bear the sins of many and make intercession for the transgressors.

Many of the early American prophets saw and foretold the coming of Christ. King Benjamin just a hundred years before the coming of the Saviour, saw an angel who said:

"For behold, the time cometh, and is not far distant, that with power, the Lord Omnipotent who reigneth, who was, and is from all eternity to all eternity, shall come down from heaven among the children of men, and shall dwell in a tabernacle of clay, and shall go forth amongst men, working mighty miracles, such as healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight, and the deaf to hear, and curing all manner of diseases." (*Mosiah 3:5.*)

"And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things from the beginning; and his mother shall be called Mary." (*Mosiah 3:8.*)

Prophets also foretold of the signs that would precede the birth of the Saviour. An angel appeared to the Lamanite prophet, Samuel, and told him of the signs in these words:

" . . . this will I give unto you for a sign at the time of his coming; for behold, there shall be great lights in heaven, insomuch that in the night before he cometh there shall be no darkness, insomuch that it shall appear unto man as if it was day.

"And behold, there shall a new star arise, such a one as ye never have beheld; and this also shall be a sign unto you.

"And it shall come to pass that whosoever shall believe on the Son of God, the same shall have everlasting life." (*Helaman 14:3, 5, 8.*)

It is because of the prophecies predicting his coming that the people were prepared to receive and understand the signs that would precede and accompany the birth of the Saviour. In Faber's "History of Idolatry," Volume 2, Page 92, we also read, in the words of Zoroaster, the Persian prophet:

"A virgin should conceive and bear a son, and a star would appear blazing at midday to signalize the occurrence. 'When you behold the star,' said he to his followers, 'follow it whithersoever it leads you. Adore the mysterious child, offering him gifts with profound humility. He is indeed the Almighty Lord, which created the heavens. He is indeed your Lord and everlasting King'."

What greater evidence could we have that Jesus is the Christ, the Son of the Living God, the Only Begotten in the flesh, than for God to give this information to the prophets which they could foretell even in the time of Adam, and all down through the history of mankind until an angel visited Mary, and said unto her:

" . . . Fear not, Mary: for thou hast found favour with God.

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David." (*Luke 1:30-32.*)

Besides these predictions, however, we have the testimonies of Matthew, Mark, Luke, and John, who walked and talked with Jesus himself before and after his crucifixion; and of Paul, who received a direct testimony of Jesus Christ who appeared unto him; and others, testifying that Christ was the Son of God, the Saviour of the world. And Peter, when asked, "But whom say ye that I am?" answered and said: "Thou art the Christ, the Son of the living God."

(Matt. 16:15-16.)

How thrilling it is to realize that the Wise Men and the Shepherds recognized the signs, and the Wise Men from the East visited Palestine at the time of the birth of Jesus. As they followed the Star to the place of his birth and as they came to Jerusalem, they asked: "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." (Matt. 2:2.)

They were instructed to go to

President N. Eldon Tanner

Bethlehem where he would be born, as foretold by Micah, the prophet. When they arrived at Bethlehem they saw the young child with Mary, his mother, and fell down and worshipped him, and offered him gifts of gold, frankincense and myrrh.

The account of the shepherds and the angels on the evening of the birth of Christ is so beautifully told by Luke in the following words:

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

"And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

"Glory to God in the highest, and on earth peace, goodwill toward men.

"And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

"And they came with haste, and found Mary, and Joseph, and the babe lying in a manger."

(*Luke 2:8-16.*)

The real meaning and spirit of Christmas is to commemorate the birth of Christ, and to remind ourselves of the great message of joy and peace on earth, goodwill toward men, which Jesus brought to the world, and the great blessing he brought to all mankind. It is a time when families get together and enjoy one another's companionship and a happy family reunion. Love is demonstrated at Christmas more than at any other time of the year.We forget our differences with one another, and endeavour to follow the example of Christ and his teachings, and in so doing we find real joy and happiness, and can truly have a Merry Christmas.

Christmas is a time of rejoicing and thanksgiving, a time of loving and giving, a time when we all stop and ponder in wondering awe that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Because of his sacrifice, the greatest of all gifts to all mankind, we try at Christmas time to show our love for the Lord and for our fellowmen. In giving and sacrifice we find the greatest joy. As we accept and practice this spirit of loving and giving, it brings a feeling of peace to our soul, to our family, to our community, and to the world.

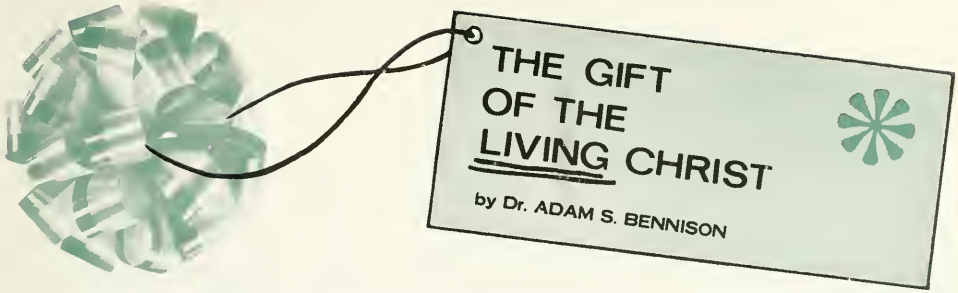
Yes, if we all would determine this day to accept Jesus Christ as the Son of God and the Saviour of the world, and love one another as he has loved us, we would all enjoy Peace on Earth and Goodwill Toward all Men.

This is the true meaning and spirit of Christmas. May we all strive to catch it and carry it with us throughout our lives, overcoming our selfishness, loving God and Jesus Christ, and our neighbours as ourselves.

CHRISTMAS WITHIN

Then let every heart keep its Christmas within,
Christ's pity for sorrow, Christ's hatred for sin,
Christ's care for the weakest, Christ's courage for right,
Christ's dread for darkness, Christ's love of the light
Everywhere, everywhere, Christmas tonight.

Phillips Brooks



THE GIFT OF THE LIVING CHRIST

by Dr. ADAM S. BENNISON

HAVE you ever really thought of your greatest Christmas present? Ponder for a moment this line:

The Gift of God is Eternal Life through Jesus Christ our Lord. (*Romans 6:23*)

What a Christmas present that!

Eternal Life — life everlasting—without beginning — without end—a going-on for ever and ever. The concept which makes possible in man's life, "the achievement of a perpetual triumph."

And so for these few, brief moments—our theme:

THE LIVING CHRIST

As He lived—and lives—so we live—and shall live.

A thousand years ago King Alfred the Great caught the glory of that thought. I quote:

Whether poor or rich, fear and love the Lord Jesus Christ

He is the Lord of Life, our Good Teacher, our Kind Father.

In the first place ...

1. He lived long before recorded history. He was there in the Great Council of Heaven. He deliberated with His Father in the shaping of the heavens, in the creation of the earth, in the "making" of man. He listened to that meaningful declaration:

Let us make man in our image, after our likeness.

More than that, in opposition to Satan's plan of compulsion, it was He who proposed man's Free Agency, gave him the glorious privilege of choice and proffered Himself as a ransom to redeem mankind.

He lived then to our great benediction.

2. He lived in the meridian of time in the Promised Land. "He was born away from home." He was cradled in a manger. He was taught in the synagogue, among the hills, in the carpenter shop, by the blue waters of Galilee. He went about "teaching and preaching and doing good."

He set up a new mode for living—to love one another, even one's enemies. He enjoined us to judge not, to forgive, and to give men a second chance.

He gave the world its greatest recipe for peace:

Love of God;

Love of Fellowmen.

He gave to society our most dynamic formula for getting on together:

Do unto others as ye would that others do unto you.

He lived to bless, to heal and restore.

He lived to carry His own cross to Calvary.

He lived to endure the cruelest of torture.

He lived to forgive those who would take His life.

In spite of such greatness, He had to be buried in a borrowed tomb.

He rose from the grave to triumph over death and to bless the world in the Resurrection.

3. He lived after His resurretion to visit America, to proclaim His gospel to the Nephites, ancestors of the American Indian, those ...

Other sheep I have which are not of these; them also I must bring and they shall hear my voice; and they shall be one fold and one shepherd. (*John 10:16.*)

To them, He declared, as recorded in the Book of Mormon, that scripture of the Western world:

Behold, I am Jesus Christ who the prophets testified shall come into the world.

I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning. (*3 Nephi 11:10, 11.*)

4. He lived to visit the earth in 1820 to re-establish His gospel.

Modern revelation brings Him nearer than ever and makes us doubly grateful ... for:

He was seen

His voice was heard

He restored His priesthood.

Here indeed are new witnesses to the Living Christ.

5. He lives "up there."

He assures us of our resurrection. He lived to give us a pattern:

I am come that they might have life, and that they might have it more abundantly. (*John 10:10.*)

He died that we might have it everlastingly.

He lives to take the sting out of death; He lives to banish despair from the tomb.

The real genius of Christmas lies in the echo of His promise:

I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live;

And whosoever liveth and believeth in Me shall never die. (*John 11:25, 26.*)

The author of that promise — the Living Christ—He it is who bids us look beyond Christmas to life everlasting with Him.

"Christ in Ancient America" is the title of this 3-D diorama on show in the Mormon Pavilion at the New York World's Fair. It depicts Christ preaching to the Nephites.

CHRIST IN AMERICA

by B. H. ROBERTS
who was born in Wolverhampton in 1857;
died at Seventy in Utah in 1933

NOT only in the East, the land of Judea, were signs given of the birth of the Christ—the appearance of a great light which shone about the company of singing angels, who appeared to shepherds watching their flocks by night; the finding of the babe wrapped in swaddling clothes in the stable manger of Bethlehem; the three wise men of the East star-led to Jerusalem in the quest of Him who was to be born King of the Jews. Not only in the East, but in the Western world signs of His birth, fitting and beautiful, were also given.

The story of these signs comes from the prophecies and the fulfillment of them in the Book of Mormon. The prophecy of them from of old, but repeated five years before they took place by a Prophet of a wild Elijah-type man, Samuel the Lamanite, who warned and assured the Nephites of the signs to be given of the coming Christbirth. His prophecy as told in the simple phrases of the Nephite record stands as follows:

"Five years more cometh ... then cometh the Son of God to redeem all those who shall believe on His name; and this will I give unto you for a sign at the time of His coming. Behold there shall be great lights in the heaven, insomuch that in the night before He cometh there shall be no darkness insomuch that it shall appear unto men as if it were day. Therefore there shall be one day and a night and a day as if it were one day, and there were no night ... For ye shall know of the rising of the sun and also of its setting; therefore ye shall know of a surety that there shall be two days and a night, nevertheless the night shall not be darkened, and it shall be the night before He is born. And ... there shall be a new star arise, such a one as ye have never before beheld, and this also shall be a sign unto you ... And it shall come to pass that whosoever shall believe on the Son of God, the same shall have everlasting life."

This the prophecy, and now the fulfillment.

Naturally this announcement filled the mind of the believing Nephites with pleasing anticipation, and they did watch steadfastly for that day and that night and that day which should be as one day, as if there were no night, that they might know that their faith had not been in vain. But there were unbelievers among the people and they seemed also to be the dominant influence in the community, for having no faith themselves they commanded those who believed to give up their faith on pain of death, holding that the time had passed for the fulfillment of the "foolish tradition" proclaimed by Samuel the Lamanite; and they would not tolerate this perpetuation of a foolish tradition of the fathers. Hence they fixed the time in which the prophecy must be fulfilled or belief in it must be surrendered by those who had received it as the word of God. At this juncture comes Nephi, a descendant of the first Nephi, and a Prophet of God. He took the case, as was fitting, for the believers before God, and pleaded in their behalf. And behold the voice of the Lord came unto him saying:

"Lift up your head and be of good cheer, for behold the time is at hand and on this night shall the sign be given and on the morrow come I into the world, to show unto the world that I will fulfill all that which I have caused to be spoken by the mouth of my holy prophets. Behold I come unto my own to fulfill all things which I have made known unto the children of men from the foundation of the world, and to do the will both of the Father and of the Son."

"It came to pass that the words which came unto Nephi were fulfilled according as they had been spoken: for behold at the going down of the sun there was no darkness, and the people began to be astonished because there was no darkness in all that night, but it was as light as though it was midday; and it came to pass that the sun did rise in the morning in its proper order; and they knew that it was the day that the Lord should be born because of the sign which had been given; and it had come to pass, yea every word according to the words of the prophets, and it came to pass also that a new star did appear according to the word." And this also was a sign unto the people of Messiah's birth according to the prophecy of Samuel the Lamanite.

This sign was the cause of great rejoicing among all the people who believed and a mingled cause of fear and astonishment on the part of the unbelievers, that stayed their hands in persecution.

A fitting sign this, truly, for one who in the same record is proclaimed to be the "Light and the Life of the world"—a sign as beautiful as any that is proclaimed in the Jewish or Christian scriptures of the Old World. A beautiful prophecy and an equally beautiful fulfillment. The day, then the night in which there was no darkness. Then again the day and the rising sun "the day of three suns" in the old Aztec tradition. And what a picture this adds to the world's Christology!

From: NOTTINGHAM, ENGLAND

CAROLS AND FAMILY PRAYER

by Sister MURIEL CUTHBERT
of the Leicester Stake

WHAT makes a Mormon Christmas different? We still have the cards, the presents, the pudding and the pies, Christmas trees, all the things people associate with Christmas, and we feel the spirit of goodwill from all those around us, but stored in my heart also are certain things that have happened since we joined the Church that have made our Christmas celebrations spiritual.

Like our first Christmas in the Church, when both our family and our neighbours were surprised by about 20 missionaries suddenly bursting into song outside our door. They had cycled 8 miles to us and were going to all the members in the area. How beautiful their voices sounded as they sang "Far, Far away on Judea's plains"; how radiant their faces as we stood and watched them, too overcome to join in.

Can you imagine 40 young people, mainly MIA members, at the end of a Christmas party in our home, singing softly "Silent Night," the only lights being those of the flickering candles on the Christmas tree. After the carol no-one spoke and my husband closed the evening with prayer. No-one wanted to go home, for some of these young people it was their first real spiritual experience and we were happy to share it with them.

Another choice memory is of visiting a hospital with the MIA and

singing carols and offering a prayer in most of the wards, having the patients and their visitors join in with us. This brought us happiness as well as the patients, but I knew further joy a few days later when my milkman thanked me for going. I had not noticed him, but he had been visiting his wife in one of the wards and they had both been very impressed.

The spirit of Christ comes with giving and sharing—not just presents but ourselves, and we have plenty of opportunities in the Church. Our Relief Society sisters each baked an extra dozen mincepies once, and one of the brethren went round in his car collecting them. Then he delivered them to a family with nine children, whose mother had just been released from hospital and ordered to rest. She had worried about her family's Christmas, but said afterwards it was one of the best they had ever had.

Every year in Nottingham Market Square a great fir tree is erected and decorated. For each of the twelve days of Christmas various choirs take turns to stand around it singing carols. One evening is devoted to the combined Youth Group choirs, and one year we had the privilege of joining this group. It was a special concession really, because our chapel is situated in the county and this was supposed to be for city groups. However we applied and were accepted and took about 30 of our members along to the rehearsal on the appointed evening. A brass band accompanied us, and the youthful voices rose clearly through the cold night air. We stood for an hour singing with all our hearts, and when the performance was over the conductor thanked us all, and added that although he had been conducting this youth choir for over 10 years he had never had such a good choir as he had had that night because of the different parts sung. We felt that this was truly a pat on the back for us, because all the Mormon group had been singing parts mainly learned in Sunday School.

We are very blessed, I always appreciate this, but somehow at Christmas it becomes overwhelming. What greater happiness is there than being in the centre of your family, kneeling together in a prayer of thanksgiving, listening to their childish voices singing favourite carols, conducted by their youngest sister aged 2½! Hearing another tell the Jesus story, and demonstrate with visual aids as she was taught in Primary. I look at my husband and then at our seven children, and my heart is full, because the true spirit of Christmas, which is the gospel of Jesus Christ, has bound us together for time and all eternity.

This should be a part of every L.D.S. library

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by Rulon S. Howells
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N. IRELAND

THE SPIRIT OF JOY AND TOGETHERNESS

by JOAN FARBUS and President STEPHEN R. COVEY

"CHRISTMAS has a new meaning for me since I joined the Church. It is different now. We used to have big parties where we ate and drank too much and everyone got too free and easy. We'll have a party, of course, and really enjoy ourselves, but we wont forget why we are rejoicing."

"Well, it's for the kids, isn't it? As long as they have a good time, we're happy."

"I shall be glad to have a break from the office; everyone teases me because I don't drink and join in the flirting. Two beers and the men think they're Romeo and Don Juan rolled into one."

"My children are at boarding school so I look forward to having them home. We do everything together, gather greenery to decorate the house, make the Christmas pudding, do up the presents, decorate the tree."

"Last Christmas was my first in the Church; we had a wonderful time. We made sweets and cakes in our Beehive class and took them to the homes of the old people in our branch. One old lady who can't get out at all said we had made her Christmas for her. It made me feel good inside."

"The thing I look forward to most of all is the carol singing. Last year more than thirty of us went out. The spirit was terrific. Our singing seemed to sound better out of doors and I've never known a cup of cocoa to taste so good. And the mince pies, mm!"

"The Relief Society sisters usually go out one evening together for a Christmas dinner they haven't had to prepare themselves. That's a real treat! I always enjoy, too, making up parcels for our old age pensioners; they're so appreciative."

"I think the highlight of the holiday is the branch party when you see the faces of the children as they sing "Jingle Bells" before Santa comes."

"I never thought much about Christmas until I joined the Church, it was just a break from work. Now, as we have our Christmas service on Sunday morning I could burst with joy."

"Being a mother I always think of Mary and Joseph and their feelings as the time of the baby's birth drew nearer and they had no place to stay. We're so lucky with our welfare services; it makes me angry to hear people complain."

"We haven't much money but I pity the people, however rich they are, who haven't a family. Christmas has a magic, hasn't it? The older children help me to make it perfect for the younger ones and the weeks beforehand are full of excitement. We paint up the old toys and try to make the children all new outfits. Necessity is truly the mother of invention in our house."

"The Elders first called at our house on a Christmas Day. We thought it was awful at first, but Dad invited them in and it turned out that we were given the greatest gift of all, a testimony of this wonderful gospel. Now I feel at Christmas time, when I see everyone looking harrassed because they're worrying about buying presents and sending off cards, that I want to slow down for

a minute and think about Jesus, the simplicity of His birth and His message. Giving is part of it but when it is done grudgingly or to keep up with the Joneses it loses its meaning."

These are just a few of the comments made by the Irish Saints when asked how they would be spending Christmas and what it means to them.

The picture is one of activity, preparations, entertainments, orphanage parties, bazaars, caroling parties, auxiliary "do's," services and worship. Money is scarce but really not essential. The spirit of joy and togetherness is plentiful and is essential.

As the Irish Saints celebrate the sacred and divine birth of the Saviour, the Restored Gospel has played a dynamic transforming part in their personal lives. It means more to them than "true" abstract theology. Its practical power on the concrete level of life has been direct, personal and immediate. During the well-commercialised X-mas (Christ taken out) holiday they now celebrate and for the first time worship a "living" Saviour who has made modern appearances.

Instead of only getting they *think giving*. Service of others replaces self-serving. Joy takes the place of passing pleasure—a transcendent joy which passes all human understanding. The influence of the gift of the Holy Ghost, given by the laying on of hands, is unmistakable.

Truly the "Gospel is the power of God unto salvation," meaning the transformation and perfection of the human soul into a "celestialized personality."

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Christ in poetry

The Sermon on the Mount

Blessed are the poor in spirit:
For theirs is the kingdom of heaven.

Blessed are they that mourn:
For they shall be comforted.

Blessed are the meek:
For they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness:
For they shall be filled.

Blessed are the merciful:
For they shall obtain mercy.

Blessed are the pure in heart:
For they shall see God.

Blessed are the peacemakers:
For they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake:
For theirs is the kingdom of heaven.

ST. MATTHEW

Christmas Morning

If Bethlehem were here today,
Or this were very long ago,
There wouldn't be a winter time
Nor any cold or snow.

I'd run out through the garden gate,
And down along the pasture walk;
And off beside the cattle barns
I'd hear a kind of gentle talk.

I'd move the heavy iron chain
And pull away the wooden pin;
I'd push the door a little bit
And tiptoe very softly in.

The pigeons and the yellow hens
And all the cows would stand away;
Their eyes would open wide to see
A lady in the manger hay,

If this were very long ago
And Bethlehem were here to-day.

And Mother held my hand and smiled—
I mean the lady would—and she
Would take the woolly blankets off
Her little boy so I could see.

His shut-up eyes would be asleep,
And he would look like our John,
And he would be all crumpled too,
And have a pinkish colour on.

I'd watch his breath go in and out
His little clothes would all be white.
I'd slip my finger in his hand
To feel how he could hold it tight.

And she would smile and say, "Take care,"
The mother, Mary, would, "Take care";
And I would kiss his little hand
And touch his hair.

While Mary put the blankets back
The gentle talk would soon begin.
And when I'd tiptoe softly out
I'd meet the wise men going in.

ELIZABETH MADDOX ROBERTS

Humble Pomp

Behold, a silly tender Babe
  In freezing winter night
In homely manger trembling lies,
  Alas, a piteous sight!

The inns are full; no man will yield
  This little pilgrim bed,
But forced he is with silly beasts
  In crib to shroud his head.

Despise him not for lying there,
  First, what he is inquire;
An orient pearl is often found
  In depth of dirty mire.

Weigh not his crib, his wooden dish,
  Nor beasts that by him feed;
Weigh not his Mother's poor attire,
  Nor Joseph's simple weed.

This stable is a Prince's court,
  This crib his chair of state;
The beasts are parcel of his pomp,
  The wooden dish his plate.

The persons in that poor attire
  His royal liveries wear;
The Prince himself is come from heaven;
  This pomp is prized there.

With joy approach, O Christian wight,
  Do homage to thy King;
And highly praise his humble pomp,
  Which he from heaven doth bring.

ROBERT SOUTHWELL

THE BRANCH PRESIDENT'S PAGE by

Teamwork

Worker: One who does the work of ten men.
Leader: One who has ten men to do the work.

THE captain of a successful football team knows how to use all his men effectively. The finest athlete in the world cannot lead his team to victory without co-operation from the other members of the team.

The effective delegation of duties coupled with teamwork increases the output of any organization. The Church is no exception. Even though the captain of a football team is responsible for the outcome of the game he doesn't kick the ball every time the ball is kicked.

The Church is designed so that every member has an assignment. When duties are not delegated some members of the Church are robbed of their right to be "anxiously engaged in a good cause" on behalf of the Lord.

The leader who refuses to delegate duties thinking, "I can do it better myself," restricts the entire ward or branch to the few activities of which he is personally capable of supervising. He is the player who "hogs" the ball and fails to co-operate with other players on the team.

A bishop or branch president

DAVID B. HAIGHT, President of the Scottish Mission

..delegation..faith - Leadership

should not be so involved with detail work that he doesn't have time to think or time to plan. He should not be so busy doing his counsellor's work that he doesn't have time for the duties of his own office.

Some items are his sole responsibility but other duties and activities may and should be delegated to counsellors. This is how the major duties may be divided between the bishop or branch president and his counsellors.

Bishop or Branch President:
1. Relief Society.
2. Aaronic Priesthood over 21.
3. Priest's group.
4. Tithing, welfare finances.

1st Counsellor:
1. YWMIA.
2. YMMIA
3. Fellowshipping.
4. Teacher's Quorum.
5. Building fund.

2nd Counsellor
1. Sunday School.
2. Primary.
3. Deacon's Quorum.
4. Budget.

Most failures occur not because a counsellor is unable to handle a task but because preparation was not made before the task was delegated to him. When delegating duties follow these simple rules.

1. Determine what must be accomplished through the delegation of duties.
2. Anticipate any difficulties which might arise and plan ahead to overcome these difficulties.
3. Determine the methods to be used in accomplishing the tasks assigned.

As an example, a bishop or branch president planning to delegate the responsibility for the MIA to one of his counsellors will make preparation by meeting with his counsellors and deciding upon the goals to be achieved. Ward or Branch policy decisions would include:

(a) A review of the MIA Programme of the Church.
(b) Facilities and supplies needed according to membership of the ward.
(c) Leadership personnel to be called and set apart.
(d) Decisions and matters that are to be delegated to the counsellor. Bishopric must have clear understanding.
(e) Schedule of planned progress or goals for all to work towards.

Whenever duties are delegated it is absolutely essential to make sure the counsellor has full authority to accomplish whatever task or assignment he has. With this authority the responsibility also rests. Although the bishop or branch president is ultimately responsible for the success of all programmes in his ward or branch, the counsellors become primarily responsible for their particular assignments. The counsellors are responsible to report in the weekly bishopric or presidency meeting the progress of their particular assignments.

The bishop or branch president under the direction of the Lord should inspire and motivate his counsellors to act in their offices in all diligence. Through the close cooperation and teamwork of all three, the labours performed on behalf of the members will be increased many times. The successful leader is one who has learned how to delegate responsibilities to his counsellors.

1. Assignments to Counsellors should be specific.
2. Counsellors should have predetermined freedom to act.
3. Counsellors should have authority to perform their tasks.
4. The Counsellor should study and understand his assignments or Auxiliary programmes, only then can he properly guide and appraise the progress for the Bishopric or Presidency.

CONFIDENTIAL — FOR HOME TEACHERS AND PRIESTHOOD LEADER'S USE ONLY

RECORD & WORK SHEET
for Home Teachers

Home Teacher: David R. Binford
Home Teacher: Martin L. Bristol
Ward: Valley 2nd
Stake: Valley West
Supervising Quorum: Elders

Head of Family: Lannon (Last Name) John (First Name) R. (Middle Name or Initial)
Occupation: Carpenter
Address: 132 Valley View Drive
Employer: Self-employed

Special Needs, including health and employment problems, family members away from home, etc.

Record of Home Teaching	JAN	FEB	MAR	APRIL	MAY	JUNE	JULY	AUG	SEPT	OCT	NOV.	DEC
Family visited at least once during month												
Report form completed and submitted												
Oral evaluation given to priesthood leader												

NOTE A family will be interpreted to be precisely the same as the family unit listed on the ward record of members.

NOTE There should be a Record and Work Sheet in duplicate for each assigned family. Information is supplied by assistant ward clerk. One copy of each family Record and Work Sheet is retained by the priesthood leader; a duplicate copy by the senior Home Teacher.

↓ Use reverse side for pertinent information on family members ↓

Report for Month of: June 19 63

REPORT FORM
to Priesthood Leader
on Home Teaching

Home Teacher: David R. Binford — Priesthood: Elder
Home Teacher: Martin L. Bristol — Priesthood: Priest
Ward: Valley 2nd — Stake: Valley West — Supervising Quorum: Elders

Names of Families Assigned (Last name only)

1	2	3	4	5
Lannon	Larkin	Huff	Tanner	Young

Was Family visited once this month? (Yes or No)

1	2	3	4	5
Yes	Yes	Yes	Yes	Yes

Challenges, if any, given by priesthood leader this month. (See Record and Work Sheet listing of challenges.)

1	2	3	4	5
Name: John	Janice	Mark	Thomas	R.A. and Ethel
Challenge: to attend Sacrament Meeting	to attend Primary regularly	to be baptized	to prepare for Mission	to be sealed in Temple
Name: James				
Challenge: to attend Sacrament Meeting				

Challenges achieved this month. (See Record and Work Sheet listing of challenges.)

1	2	3	4	5
Name:	Janice	Mark	Thomas	Ethel
Challenge:	to attend Sun. Sch. regularly	to attend Primary regularly	to attend Priesthood mtg. reg.	to attend Relief Soc. regularly

↓ Report Form continues on reverse side ↓

MAY WE ALL LEARN OUR DUTIES

THE home teaching programme re-emphasizes a basic fundamental of Church organization; that the priesthood quorum is the Church unit directly responsible for the welfare of its members. All other ward or branch programmes are aids or "auxiliaries" to the priesthood quorums. The home teachers are representatives of the quorums to the families. One of the goals of home teaching is to enrich and develop a feeling of brotherhood within the quorums.

Although the bishop or branch president has the responsibility for home teaching in the ward or branch, Melchizedek Priesthood members serving as home teachers function under their quorum or group leaders and visit homes of their own quorum members or their widows.

The high priests visit homes of high priests; seventies, homes of seventies; and elders, homes of elders. The available elders and Aaronic Priesthood must assume and carry on as possible, the home teaching responsibilities within the missions. They may be assisted (when so authorized by the mission president) by the full-time and district missionaries who may work with the part-member families and those recently converted to the Church.

Homes headed by Aaronic Priesthood over 21 are visited by home teachers called by the bishop or branch president and supervised by

MELCHIZEDEK PRIESTHOOD

by President MAX A. BRYAN of the British Mission

the general secretary of Aaronic Priesthood over 21 in the ward or branch. This also applies to families without the priesthood, and when deemed advisable to new convert families.

Homes headed by members of the Aaronic Priesthood under 21 are visited by home teachers called by the bishop or branch president and supervised by the general secretary of Aaronic Priesthood under 21 in the ward or branch who also, as requested, recommends teachers and priests for home teaching assignments.

It is most important for good priesthood quorum and group functioning that the home teaching programme is carried out in the wards and stakes as outlined, and that the branches and districts in the missions follow the ward and stake pattern as far as possible.

The priesthood leader responsible for home teaching in a ward will be the quorum president or group leader. In a branch it will be the group leader, who may also be the branch president in the smaller branches. Where a branch has only local Aaronic Priesthood members available as teachers, the home teaching responsibility will rest with the senior missionary who has been given the responsibility as branch president or presiding elder.

The priesthood leader in the ward or branch should call (after consultation with, and the approval of the bishop or branch president) home teachers to visit the homes of the families which will be assigned to him by the bishop or branch president. He should supervise the home teachers under his leadership, always giving encouragement and help wherever possible.

The elders group leader in a branch will make a list of the active priesthood members and divide them into pairs, trying if possible to place an elder as senior companion over each pair. If there are insufficient priests, he will use teachers. Deacons may assist teachers, priests, and elders, but cannot assume leadership of a pair of home teachers.

The bishopric will assign the families to the priesthood leaders as outlined in the handbook. The branch presidency, assisted by the elders group leader will divide the families in the branch into three groups:

1. Active families attending regularly.
2. Partially active families who attend occasionally.
3. Inactive families who seldom or never attend.

The families should then be grouped into teaching units of not more than 5 families who live in close proximity to each other and assigned by the branch presidency to the elders group leader.

The elders group leader, with the approval of the branch presidency, should then assign a teaching unit to each pair of teachers. This unit should include at least two active families with the balance from the partly active families. If enough teachers are available some inactive families can well be included. The cardinal principle being; first the active families; second the partly active families; third the inactive families.

The priesthood leader will see that each assigned family is visited at least once before the 20th of each month and that he receives a written and oral report from each pair of home teachers. The ward priesthood leader will pass his reports to the bishopric who will see that his reports reach the stake president by the 5th of the month. The branch priesthood leader will pass his reports to the branch presidency. The branch presidency will report to the district presidency who in turn will report to the mission presidency by the 5th of the month.

The Melchizedek Priesthood quorum presidents will assist the mission presidency by teaching the principles of this work in elders quorum and group meetings. The elders group leader will report monthly to the quorum presidency on the needs or progress in his branch.

"May we all learn our duties and act in the offices in which we are appointed, in all diligence."

Our Books of Remembrance

by SYGER T. HASENBERG

THE new Priesthood programme lists the Genealogical responsibility in this order:

a. The responsibility rests with each individual.
b. The Priesthood leader sets the example for the home.
c. A Book of Remembrance in every home.
   1. To be written by inspiration;
   2. Their children to be taught;
   3. A Genealogy of the family.
d. Family taught by example.
e. The true Patriarchal Order of the Priesthood.

In our pre-existence we fought for individual responsibility; we did not want Satan to accept the responsibility of our salvation and thus take away our free agency. We actually fought for the right to choose for ourselves and won. All of this would be of no avail if we now turn a deaf ear to the responsibility placed before us.

The second Article of Faith states, "We believe that men will be punished for their own sins and not for Adam's transgressions." In other words, the Lord will punish no-one else for the things we do wrong. The same applies to sins of omission. If we omit to do our duty we alone will suffer. No-one else will gain blessings for the Genealogical work you do and no-one else will be punished for what you do not do. It has been said, "The greatest suffering is regret."

The Priesthood leader of the home must set the example for his family. If a man is worthy of holding the Priesthood, he is also worthy of calling upon the Lord to bless him and his family in their every need. He is then the spiritual leader in his home and accepts the responsibility of their spiritual growth. He teaches them under divine inspiration and because of this, his actions are to be an example. The Lord gives him every help in reaching this goal, and as he travels through the Priesthood programme he is taught what his every action should be and encouraged to follow these teachings.

Adam kept a record of his faithful posterity and called this record "A Book of Remembrance."

> *"And then began these men to call upon the name of the Lord, and the Lord blessed them; And a book of remembrance was kept, in the which was recorded, in the language of Adam, for it was given unto as many as called upon God to write by the spirit of inspiration; And by them their children were taught to read and write, having a language which was pure and undefiled."* (*Moses 6:4-6.*)

It was recorded according to the pattern given by the finger of God.

> *"For a book of remembrance we have written among us, according to the pattern given by the finger of God; and it is given in our own language."* (*Moses 6:4-6.*)

The people of the Book of Mormon were also commanded to keep similar records and even today we are given the same instructions.

We often hear the expression that "we are a record-keeping people." The Lord requires this of us for many reasons. The scriptures tells us that we will be judged out of the books. If no records were kept this would be impossible. Many of the scriptures were preserved through accurate record keeping. Many of us have been thrilled by becoming acquainted with our ancestors through the records they kept of themselves. The history of the world has been greatly added to through personal records of a person or persons, who have recorded personal experiences.

Our records are to be written by inspiration, if we stay in tune with the Lord, he will make known to us the things that we should inscribe in these personal records. The correct way to keep them can be found out by attending Genealogical classes or by asking the Bishop or Branch President, who now assumes personal res-

CONTINUED ON PAGE 431

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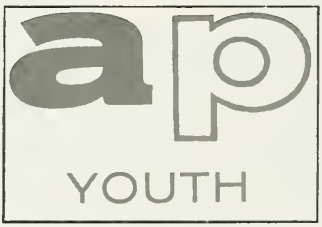
Activities will keep you close to the boys

A SUCCESSFUL Aaronic Priesthood Programme for 1965 begins with our planning in December. Before the new year arrives we should have made our plans for the coming year to include areas of mental, physical and spiritual activities.

In addition to the regular Sunday Aaronic Priesthood programme, the following activities should be considered a minimal programme for 1965. During the next year, a stake or district programme for the Aaronic Priesthood youth will include the following:

1. Commemoration of the anniversary of the restoration of the Aaronic Priesthood on the Saturday and Sunday in May approved by the First Presidency as detailed by the Presiding Bishopric. This is normally on Saturday and Sunday nearest May 15. Consideration should be given to including Aaronic Priesthood Adults for leadership as well as for participation on these occasions. Saturday activities may include pilgrimages to historical sites, athletic tournaments, hikes or other worthwhile events which appeal to young men. It should be a day of recreation well planned and supervised by Aaronic Priesthood leaders. Plans for celebrating the anniversary on Sunday always include the presentation of a programme during the sacrament meeting in each ward or branch as suggested by the Presiding Bishopric.

2. An Aaronic Priesthood banquet should be held during the first quarter of 1965 at which time Certificates of Achievement for 1964 are



to be presented. This banquet should also be held on a stake or district basis. It provides an excellent opportunity to encourage and enthuse young men in their Priesthood responsibilities. Aaronic Priesthood banquets may include: (1) Father, (2) Fathers and Mothers, (3) Mothers and Sons.

The activities of the Aaronic Priesthood should not be planned so as to violate either the letter or the spirit of the Sabbath Day. It is preferred that all Aaronic Priesthood bearers be in their home ward or branch on Sunday, where they may attend their meetings, fill priesthood assignments, and otherwise keep the Sabbath day holy. Wherever possible, public transportation facilities, legally licenced and protected by liability insurance are to be used for transporting Aaronic Priesthood members and their leaders when travelling.

The Saturday activity in connection with the Aaronic Priesthood commemoration and the Aaronic Priesthood banquet are to be carried out on a stake or district basis. Every effort should be made to include young men from isolated areas in order that each may feel the strength of the Priesthood programme. Stake Presidents and Mission Presidents have the responsibility to see that the year's programme of activity becomes an actuality.

In addition to the two stake or district programmes outlined above additional activities may be conducted by branches and wards. Some of the activities which wards and branches may participate in are:

1. A ward or branch banquet in addition to the stake or district banquet.

2. Occasional outings for fathers and sons. Care should be exercised to avoid offence to otherwise inactive fathers who go along just to be with their sons, or inactive boys who go along to be with their fathers.

3. Activities under the direction of quorum advisers should be given consideration and emphasis. These activities may include any type of wholesome entertainment, indoors or out-of-doors, for fellowship purposes. The quorum adviser will not conduct such an event until the details and the date are cleared with, and approved by, the bishopric or branch presidency.

4. Temple excursions to be baptized for the dead are commendable activities for youth of the Aaronic Priesthood.

BANQUETS

The following suggestions are given to provide guidance so that Aaronic Priesthood banquets may be well done:

by PHIL D. JENSEN
President, N. Scottish Mission

1. Begin the banquet promptly at the appointed time, which should be as near the usual hour for the evening meal as possible.
2. Provide adequate help in order to serve the banquet quickly and clear the tables promptly.
3. Experience has demonstrated that it is better to present a programme after the banquet has been served and the tables have been cleared.
4. Avoid the use of dancing or other numbers by girls when they are not properly and adequately dressed. The usual professional dancing costume is not considered to be adequate clothing when girls are performing before young men of Aaronic Priesthood ages.
5. Avoid too many "special speakers." Many otherwise successful Aaronic Priesthood socials have become unattractive to young men because there were too many speakers.
6. If a guest speaker is on the programme, do not ask him to speak during the serving of the banquet or the clearing of the tables. His address should be the closing part part of the programme, except where the presiding authority desires to express appreciation and give encouragement to everyone present, following the guest speaker.
7. Above all, however, we encourage a programme where those present are the main participants. It is thrilling to see the talents of the group used in such events.

Terry Medwin, who plays Outside-left for Tottenham Hotspurs and Wales, was the guest speaker at an Aaronic Priesthood feast and social put on by the London Stake. This was one of the most successful Aaronic functions organised by the London Stake. A large turn-out of boys saw films on model motor racing, and heard wonderful talks on health and the need for looking after our bodies by Sgt. Gordon Farley, who is a member of the church and physical training instructor in the R.A.F. Terry Medwin, who is not a member, added his own testimony to that of Sgt. Farley's on the need for keeping fit and healthy.

A right

AS emphasized in our Mission Relief Society Handbook, the First Presidencies of the Church from the time of the Prophet Joseph Smith to our present Prophet, President David O. McKay, have made clear that the primary responsibility of Relief Society is to develop in every member of the organization a firm and abiding testimony of the truthfulness of the Restored Gospel.

We must help our sisters to organize their lives in accordance with the teachings of the Church, so that salvation, exaltation, and eternal happiness in the Celestial Kingdom may come to them. In order to achieve this great objective, we must have well-planned Relief Society meetings conducted in an atmosphere of dignity, spirituality, and friendly formality.

It is important for us to remember that the atmosphere of our meetings affects the attitudes of those in attendance and has a determining influence upon whether or not lessons presented are appropriately learned.

What influences determine the atmosphere under which our meetings are conducted?

Here are a number of specifics to which we should pay careful attention.

I. Although we want sisterly love and a feeling of sincere friend-

atmosphere is so important

liness to permeate our meetings, we can achieve these through formally conducted meetings. This is true even with small groups, as few as two or three sisters. It is purely a matter of our own attitudes and the extent of our planning. When the Prophet Joseph Smith organized the society, he pointed out that even the first meeting followed strictly parliamentary procedures.

II. As indicated, to have formal type meetings, they must be properly planned. We must know in advance who is going to conduct the meeting, the agenda to be followed with the proper allocation of time for each item and the teaching tools to be used. These tools would include song books, lesson materials, visual aids, work meeting equipment — all of these should be available and properly distributed so that there is no confusion while the meeting is in process. Schedule your work so that you have allowed yourself time to achieve perfection and can be poised and comfortable.

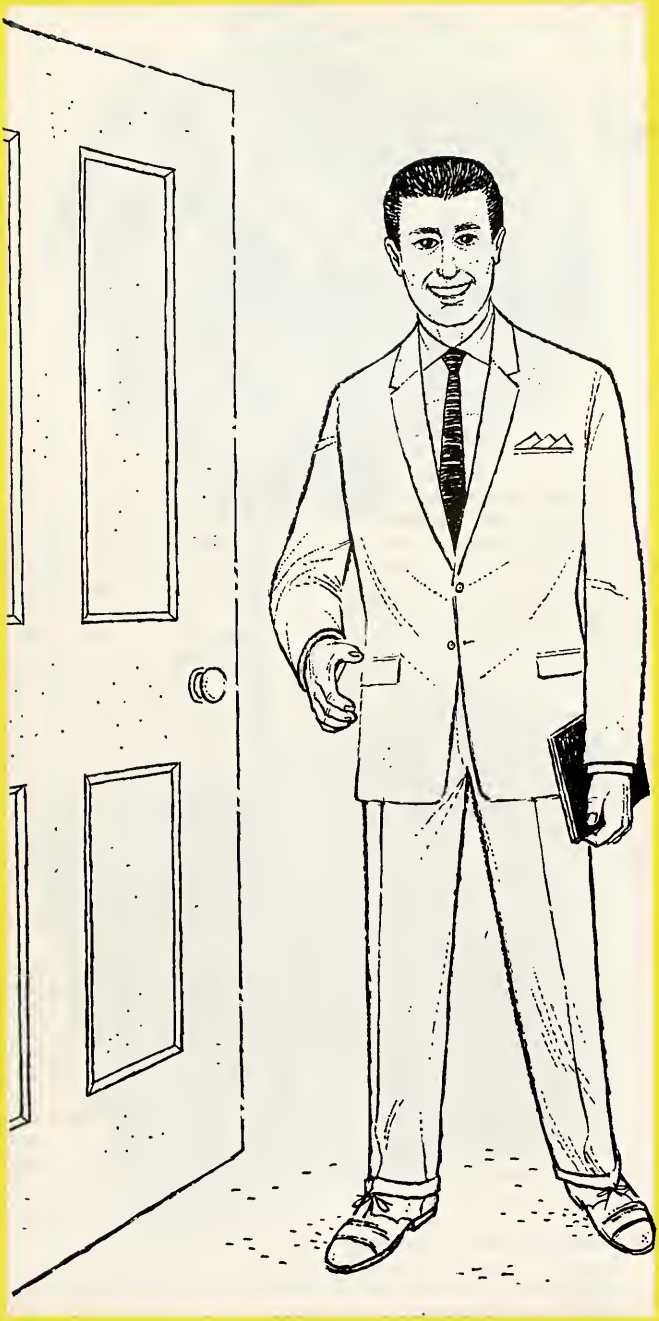
III. There should be a proper delegation of responsibility by the president to her two counsellors. We suggest that the president and her counsellors take turns in conducting the meetings and establish a schedule so that each sister knows when her turn is to come. In the meeting, the officers should sit together in the front, the person conducting and the teacher presenting the lesson, should stand facing the group during their presentations. In order to set the right example, it is graciously suggested that the officers pay careful attention to their own personal appearances so as to establish the proper tone for the meeting.

IV. The physical appearance of the room in which the meeting is held should be appropriate and conducive to a spiritual uplifting atmosphere. This is true whether the meeting is held in a rented hall or in one of the sister's homes. The room should be well lighted, properly ventilated and comfortable seating arranged well in advance. If the meeting is held in a rented hall, a clean white table cover with some attractive decorations on the table can add much to an otherwise drab appearance.

V. Appropriate music is absolutely essential to the proper meeting atmosphere. If possible, prelude music should precede the opening of the meeting. If the room does not have a piano, tapes are available and recorders may be borrowed from the proselyting elders. The congregation should sing even when the meeting is being held in a sister's home. Here, it may be necessary to sing quietly so as not to disturb the neighbours. Songs should be appropriate and chosen well in advance of the meeting.

VI. The meeting should start and close on time. Carelessness in this requirement often leads to inconvenience and discouragement on the part of the sisters and may set habits which are difficult to break. Let us always start and close our meetings on time.

A spiritual and uplifting atmosphere is largely a matter of decision and attitude on the part of Relief Society officers. If you want these kind of meetings, you can have them together with all the warmth, friendliness, and sisterly love with which they should be accompanied. This atmosphere comes from you and should become a natural and expected part of your meetings if you are in tune with your Heavenly Father. The capability of a good leader may be measured by the extent which she develops right attitudes and good behaviour patterns in those whom she leads.



SUNDAY SCHOOL

by President O. PRESTON ROBINSON,

Welcome the

WHEN President David O. McKay came to England to officiate at the ground breaking of the beautiful chapel built in the Welsh town of Merthyr-Tydfil, where his mother was born, he left the ceremony with this song ringing in his ears:

"We'll keep a welcome in the hillsides,
We'll keep a welcome in the vales,
This land of song will still be singing,
When you come again to Wales.
This land of song will still be singing
With a love that never fails.
We'll kiss away each hour of herith,
When you come again to Wales."

As we all know, President McKay was so thrilled and impressed with this spirit of welcome and this invitation to return that he did return in August 1963, and dedicated the completed, beautiful chapel built on this choice site.

This is the type and spirit of welcome we want to establish in all of our Sunday Schools! We want everyone who enters our doors to feel so wanted and welcome that this warm spirit of friendship will touch their hearts and motivate them to come again and again and become regular, devoted and happy attenders of Sunday School.

We believe Sunday School attendance is the heart of activity in the Church. The vast majority of those who attend Sunday School regularly also are regular attenders at Sacrament meetings and are active in all other areas of their Church responsibilities.

Who Needs Our Welcome?

Everyone who attends Sunday School must feel the warm, welcome spirit of friendship. This applies to our regular members and, particularly to our new members and to the "strangers" who come through our

British Mission

m with a hand clasp

doors. One of the wonderful characteristics of this great Church of ours and one which so favourably impresses those who visit us for the first time, is the spirit of welcome—the warm hand clasp—that is extended to them. Let us never be so busy nor so preoccupied as to overlook or forget this important gesture of friendship.

Why A Warm Welcome?

In our great church we communicate both through the spoken word and through the spirit. A good many of our converts tell us that the thing which impressed them most in our Church services was the warm spirit of friendship and the feeling of "being wanted" which was extended to them when they first attended.

Friendship, brotherhood, a spirit of love, understanding and courteous thoughtfulness — these are the basic elements of a sincere Christian attitude. Jesus said, "I am come that they might have life and that they might have it more abundantly." We teach a Gospel of joy. Our scriptures tell us, "Men are that they might have joy." A genuine spirit and feeling of welcome at our Church services is the first step toward achieving this Gospel of joy. Let us make sure that all who attend Sunday School feel this spirit of genuine, friendly welcome.

How To Keep Welcome

To make sure that your Sunday School extends a genuine warm hand of welcome, you should select and train special greeters who can recognize new-comers and ward members who need a special welcome. Select greeters who genuinely enjoy this opportunity, not those who think of it as an unimportant duty. Among your officers and teachers or among your regular Sunday School attenders, you will find individuals with outgoing personalities whose enthusiasm and friendliness are infectious. These are the people who should be selected as greeters and who should be stationed at the doors to welcome all who come into Sunday School. Where possible, a member of your Superintendency might be given the assignment to serve as a greeter. His presence at the door will add an atmosphere of genuine sincerity to your desire to make all who attend feel welcome.

Our welcome should not be overdone. Exaggerated enthusiasm may display a feeling of insincerity. What we want at the door is genuine, natural friendliness. This is the spirit of the Gospel. This is the spirit which makes such lasting impressions and which causes so many of our converts to tell us that they were so impressed with the friendly way in which they were received into our services.

A spirit of welcome should extend throughout the Sunday School services. It should be reflected in the spirit of the member of the Superintendency who conducts the exercises. It should be felt in the opening song and in the opening prayer. It should permeate the song practice, the 2½-minute talks and even the administration of the sacrament.

An attitude of welcome is a spirit of friendliness which can and should be a part of the entire Sunday School service. It should and can permeate the opening exercises, the devotional services and extend on into the classroom teaching.

If we seek to establish an attitude of welcome it will have an uplifting influence upon the whole Sunday School and will help all who attend to enjoy the true spirit of reverence so important and necessary to the successful operation of our Sunday Schools.

CONTINUED FROM PAGE 424

ponsibility for the direction of the Priesthood Genealogical programme in the Ward, or the persons who have been called to instruct in the Ward or Branch.

Our children are to be taught the importance of this work and also shown how it is to be done. Family night is an ideal time for this. The earlier a child learns to do this, the stronger it will become a habit.

This Book of Remembrance is to be a genealogy of the family. The dictionary defines genealogy thus, "regular descent of a person or family from a progenitor," or one might say a pedigree record of our ancestors. In some cases this is only a matter of copying from books that have been carefully kept by progenitors, but in most cases it means hundreds of hours spent in research work and many, many written letters. Again there are people appointed in the Ward or Branch to assist you and give you every help possible.

Item "D" states that the family is to be taught by example and item "B" says the Priesthood leader sets the example, he should take the initiative, but both parents working together set the example of harmony in this important work.

On November 13 the Genealogical Society will be 70 years old. Never in this period of time has Genealogical work been stressed so hard by the leaders of the Church as in our time. Never has the need for example been greater. Even our younger children are encouraged to enter into this work. The parents must set the example, must teach their children, must be worthy of inspiration if the opportunity to partake of the Gospel is to be given to every one.

THE WONDERFUL WORLD OF MIA

Our opportunity to

IN the great Sermon on the Mount, the Master said: "Be ye therefore perfect, even as your Father which is in heaven is perfect." In the month of December as our minds and planning turn toward Christmas, how fitting that we should design our lives through our actions to be "Christ-like."

Just what does it mean to be "Christlike"? The list of virtues is almost endless and goes as far as our understanding of Him and His message of peace and salvation.

In MIA it is our opportunity to build Christlike virtues into our youth through activity. This begins with ourselves. The principle of love is so close to the Saviour; and love of each other, love of the Lord, love of the Church, and love of the Gospel should characterise our programme for December. MIA is a programme for training young men and women to become an influence for good among their fellowmen. We are not concerned with the kind of influence achieved by manipulating minds, selling people things they do not need, wheedling, or unrighteous control over others, but rather moulding virtuous principles into the pattern of the lives of Latter-day Saints through the programme of activity in the MIA.

To do this we must have our young men become involved. They must be part of the planning, the programming and the execution of those plans. Someone has said: "Self supervision is the beginning of influence with others." We cannot hope to lead others unless our own lives are well ordered, and we are seen by others to be completely organized.

Brigham Young said:

"There are Elders who wish to preside over branches of the Church when they cannot preside over the least child they have. Learn first to preside over your own person, your passions, and desires, then preside over your wife and then your family, and then you might be able to preside over a branch of the Church."

by President and Sister A. RAY CURTIS

of the South-West British Mission

build Christlike virtues

Can we become leaders of men and women unless we try first to manage our own lives? Having done this we can then proceed to lead other people.

Y.M. Athletes can and will play an important part in bringing the much needed male population of the Church up in the Mission Field. There is a keen interest being shown in sports for the young men of the church here. Our All-British Conference next year will bring together the best from each zone and will be the beginning of continued competition year after year. *Please refer now to the All-British Conference programme for detailed instruction* and get started in your branch or ward now. As we hold our athletic events, be sure you adhere to Church Standards.

WHY NOT ORGANIZE A YOUNG MARRIED GROUP IN YOUR WARD OR BRANCH?

One of the most stimulating groups of any Branch or Ward is a Young Marrieds group or class. Their aim is to provide all young married couples in the Church with opportunities for social and intellectual experiences which will increase their interest in and devotion to the Church. The programme combines social, religious and recreational opportunities for all interested groups. This intermingling of married groups on an adult level can and will do much to unite branches and eliminate strife that sometimes exists. The key, of course, is to include everyone and make the programme one of activity and participation. All it takes is one good couple to get it started. There is much flexibility in what can be done.

The Young Married's Handbook will be found to be invaluable. To give you an idea, there should be one discussion meeting held each month. Meetings can be held weekly, but sometimes it is a good idea to meet only every other week. Such things as musical groups flourish since everyone likes to sing, also cultural functions, invited guest speakers, etc. How to begin? Read below:

"The ingredients which combine to assure a successful year in Young Marrieds do not fall together by chance. It is a rare instance when a successful programme will result without painstaking planning and preparation. The following suggestions will be helpful in getting off to a good start

1. Organize early—before the first meeting is announced, it is important that 2 to 4 energetic couples be selected to serve as a membership committee. These people should be chosen in consultation with the MIA executives and the member of the bishopric / branch presidency representing MIA. The members of this committee will assist in personally inviting all young married couples in the ward to the

CONTINUED ON PAGE 440

Making attendance exciting

DURING the month of December there are three Primary meetings to be held. The first two are regularly scheduled Primaries with outlined lessons. The third week a Primary Christmas party is to be held. This may be at the regular Primary time or it may be at some other time that is convenient for all to attend. (See November 1964 "Millennial Star" for a suggested Christmas party to use.) During the Christmas week Primary will not be held but children are encouraged to keep the true Christmas spirit in their homes and in their hearts during this holiday time.

In connection with the regular December Primaries the children should each make a small gift to present to someone. Use the suggestions in your lesson books or feel free to substitute simple, inexpensive suggestions of your own.

Now is the time to look forward to the coming Primary year. In January as the weather grows colder and the days shorter, children are often absent from Primary. This is the time to make Primary attractive to the children and to give them a greater desire to attend. Use your free time during the holiday season to prepare attendance charts which will stimulate the children's interest. Use pictures from Christmas cards, wrapping paper from gifts, etc., to make the charts colourful and attractive.

Each class should have an atten dance chart ready to be introduced the first Primary day in January. Here are some suggestions for them:

PILOT B.A.F. CHART

Make a paper Pilot wings for each child in your class. (See illustration.) Draw a circle in the centre of the wings. In the top half of the circle write the name of a child. In the bottom half, print the letters BAF which means "Bring a Friend" to Primary. Divide a piece of paper about 9 in. x 12 in. into two columns. Head one column "In Training" and the other one "In Flight."

Each Primary day at the beginning of the class all badges should be posted in the "In Training" section of the chart. When the roll is called, each child who has brought a friend to Primary that day may move his badge from the "In Training" side of the chart to the "In Flight" column. The badges may be secured to the chart with pins, with drawing pins, or with circles of tape which have been rolled with the sticky side out and placed on the back of each badge.

After Primary the teacher should move all of the badges back again to the "In Training" side of the chart so that they are ready to use again the following week.

PROMISED LAND CHART

This chart can be used by any group, or could be used for the entire Primary if the Primary is not large. A sheet of paper about 9 in. x 15 in. is divided lengthwise about 4 in. from the bottom by drawing a wavy line to indicate water. Cut a strip of paper 1 in. wide and paste the bottom edge to the top of the water leaving the top edge free so that a small paper boat with a tab at the bottom can be inserted behind the strip. (See illustration.) Divide the water into 2 in. intervals. At the first division on the left side of the chart write the smallest number of children whom you could expect to attend Primary. At the other side of the chart, at the last division, write a figure representing the largest number of children that you could expect to attend. At each of the other intervals write numbers which occur between the least and the greatest number, increasing by twos or by fives depending upon the size of your Primary. Make a calendar at the top of the chart writing the dates of each month on which Primary is held. Each Primary day have a child circle the date on the calendar. He uses a bright colour if the attendance is greater than last week. He uses a black or brown colour if the attendance is less than last week. Choose a child to move the boat along the water to indicate how many children are in attendance that day.

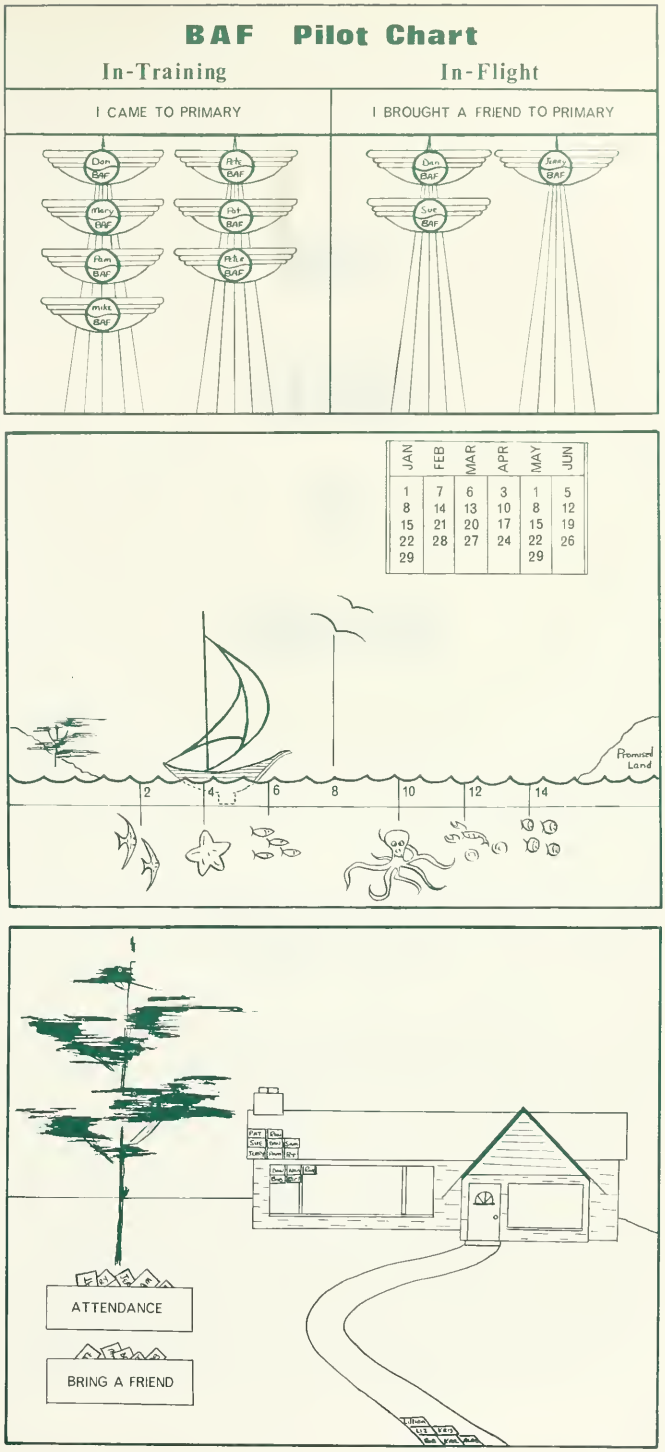
The goal is to let the boat from the one side of the water to the promised land at the other side. Often the whole atmosphere of a Primary is changed if the children know that a reverent child will be chosen to come forward and move the boat into its

position for that day or to circle the date on the calendar.

LIHOMA HOME CHART

This chart is made by tracing the Lihoma home on to a piece of paper which is about 6 in. wider than the home. Colour the home to make it as attractive as possible. If you do not have the Lihoma home, then draw a picture of an average home. Make a path leading to the door. In the space that is left on the paper, at the side of the home, cut two pieces of paper about three inches wide and one and one half inches deep. Paste these on the chart leaving the top open to form pockets. Fill each pocket with small pieces of paper. The top pocket should contain paper the same colour as the roof of the house, the bottom pocket should contain paper the same colour as the pathway leading to the house. Each time that a girl attends Primary she may take a slip of paper from the top pocket, write her name on it and paste it to the roof of the house. Each time that she brings a friend to Primary, both she and her friend may write their names on a slip of paper from the bottom pocket and paste them on the pathway, indicating that they are on the path which leads to the Lihoma home of true happiness in the gospel. (See illustration.)

Each of these charts could be used for two or three months or until such time as the children have lost interest in them. At such time, develop a new chart or another idea to stimulate the children always to be in attendance.


BAF Pilot Chart
In-Training
In-Flight
I CAME TO PRIMARY
I BROUGHT A FRIEND TO PRIMARY
JAN FEB MAR APR MAY JUN
1 7 6 3 1 5
8 14 13 10 8 12
15 21 20 17 15 19
22 28 27 24 22 26
29 29
Promised Land
2 4 6 8 10 12 14
ATTENDANCE
BRING A FRIEND

TWO NIGHTS OF DAYLIGHT

A CHRISTMAS STORY FOR CHILDREN

by Sister DETA PETERSEN NEELEY

THE ninety-second year of the reign of the judges, was a time of great anxiety for the people of the Lord. They watched and waited in breathless anticipation, for the birth of the Saviour. Throughout all the ages, prophets of God had told the people that there would be certain signs that would tell of His coming. Samuel, the Lamanite Prophet, had told them that in five years, they could expect the Saviour's birth. It was now time for His coming and yet, there had been no signs. Those whose faith was not strong, began to doubt the prophets. Perhaps, they had been misled, they told themselves. This thought cast them down into the depths of despair. However, to those of strong faith, there was no doubt. They watched and waited with great courage.

On the other hand, the wicked rejoiced. While they said that the prophets were liars; yet they were afraid that the prophets told the truth and that they would be punished for their sins. So now, when the signs failed to appear, they took new heart and began threatening the people of the Lord. They told them they were deceivers and should be punished, by death, unless the signs soon came to pass.

When Nephi, son of Nephi and grandson of Helaman, heard their threats, he grieved over their wickedness. So great was his sorrow that he went into the hills and bowed down to the earth and cried out to God. He prayed all day long, for his people who were about to be destroyed, because of their faith in the prophecies. Just as day was ending,

the voice of the Lord came to him, saying:

"Lift up your head and be of good cheer. Behold, the time is here and on this night, shall the sign be given, and on the morrow, I shall come into the world to fulfill all that has been spoken by the mouth of my Holy Prophets."

Nephi praised God for His goodness, then he arose and started back to Zarahemla. He was no longer tired. New strength seemed to fill his physical body while his soul was lifted up in joy. Never before, had he felt such great happiness. The sun would soon be setting; but in spite of that fact, it would still be light.

About half way down the mountain side, Nephi became aware that the sun had set; yet, lo and behold, it was as light as mid-day. He looked down at the beautiful valley below him and saw the great city of Zarahemla, spread out in all its glory. The dazzling white light caught up the gold dome of the temple and made it stand out among all the other buildings. There were no shadows. The light seemed to fill every nook and corner of the entire valley. It was a wonderful sight to behold and, in that moment, he bowed his head and praised God, once again. He must hurry, he told himself. His people would need him. He would go, at once, to the temple.

In order to get to the temple, it was necessary to pass his own house. His young son, Nephi the Fourth, saw him just as he was passing by and ran after him as fast as he could go.

"Wait father, wait, I've something to tell you." Catching up with his father, he grasped him by the tunic.

"I'm in a hurry, my boy. Tell your mother, I will be at the temple," he said, freeing himself from his son's grasp.

"But father, I wanted to show you something. Look, the sun has set, but it does not grow dark. Mother says this means that the Holy Baby is born. May I see him?"

Nephi, touched by his son's eagerness caught the child up in his arms and carried him into the garden, placing him on a bench beside him. With great patience, he explained how the new baby would be born in a far off land. But, some day, He would visit them in the precious land of promise.

"Run to your mother, now," Nephi said. "I am needed at the temple. I must baptize all those who will surely be convinced of the truthfulness of the gospel, now that they have seen the holy signs."

"But, father, what will we do about going to bed?" asked the little boy, looking very puzzled.

Nephi smiled down at his son and said, "Go to bed and you'll see how easily you will go to sleep, if you just ask God to bless you, this night. You see, son, this is a Holy night and all the children, everywhere, will be blessed with Heavenly peace." Then, kissing his son upon the forehead, he hurried away to the temple. When he reached it, he found a great multitude, talking excitedly. They were so astonished to behold God's sign, of dazzling white light, when there should be darkness.

There were many, who had not believed the words of the prophets. And now, they remembered how they had planned to destroy those who had believed. The very thought of their wickedness, made them so afraid that they fell to the earth, as if they were dead. They knew, now, that the Son of God would soon appear. All the people upon the face of the whole earth, from the east to the west, both in the land north and in the land south, fell to the earth in astonishment. They knew that the prophets had told them, of these things, for many years.

There was no darkness all that night and when morning came, the sun arose in its proper order. They knew it was the day that the Lord should be born. When the sun set, that evening, it remained light again. The people knew that the words of the prophets, had been fulfilled. A new star appeared—the most brilliant star in all the heavens. It came to mark the great event of the coming of the Saviour.

Nephi went forth among the people, with many other Christians, baptizing those who repented of their sins. Once again, there was peace in the land. Nephi proclaimed, to the people, that the time should be counted from the day of the Christ Child's birth. And thus began the year one.

One evening, Nephi's little boy came running to him where he sat, by an open window, reading from the plates of Nephi, and said, "Oh, father, have you seen the new star?"

"Yes, my son. It was sent to guide the wise men to the birthplace of the little Lord Jesus."

A section of the 500 Irish Saints who attended the Halloween dinner-dance on the Saturday evening of the Irish Mission's Autumn Youth Conference. The conference was held in the Holywood Road Chapel in Belfast. M-Maids acted as waitresses at the dinner, while the "spooky" decorations were provided by the M. Men and Gleaners. Ensigns, Vanguards and Beehive girls supplied the table decorations.

IRELAND'S AUTUMN YOUTH CONFERENCE

Within ten minutes of the dinner being over, the hall was cleared of tables and the dance was in progress. Here are shown couples who demonstrated three dances - the Cha-cha-cha, the Polka and Swing. In the background can be seen the centre-piece of the decor - a giant black and orange spiders web, complete with owner and victims.

On the Sunday evening, a special member fireside was held in the Holywood Road Chapel, when the theme was taken from Paul's letter to Timothy, "Be thou an ensample of the believers . . . ." President and Sister A. Ray Curtis, of the South-West British Mission. Sister Curtis's talk was made more effective with some excellent visual aids. President Curtis gave constructive help on establishing a branch budget.

Members of the Cavehill Branch presenting a dramatized theme play at the Sunday evening fireside. The theme play was especially written for the occasion by Sister Joan Farbus.

A Youth quartet from Bangor, Co. Down, who sang during the Sunday evening programme. This Autumn Youth Conference was one of the most successful presented by the Irish Mission.

Girls of the Irish Mission taking part in a fancy dress parade during their MIA Summer Camp at the foot of the Mourne Mountains. They stayed in the picturesque stone cottage, which can be seen behind them. In all their sixteen Mia-Maids and Laurels at the camp under the direction of Sisters Mary Doherty and Caroline McGougan. During their stay they were visited by the Holywood Rover Scout troop, and with them took part in a campfire sing-song in the Tollymore Forest.

Elder Graham Pearce and Sister Crystal Rosemarie Bone cutting the cake after their wedding. Both are members of the St. Austell Branch in the Cornwall District. Elder Pearce is the Branch President, and Sister Pearce is the District Y.W.M.I.A. Secretary.

Christlike Virtues

CONTINUED FROM PAGE 433

opening activity. They will also assist with arrangements and activities.

2. The activities of the meeting should be planned especially well. Involve as many persons as practical. The first meeting should be a social event. At a convenient time during the evening an enthusiastic explanation of the Young Marrieds' programme should be made. The group should decide how often and when they should meet. (It is recommended that the group meet at least once a month for the study course and once a month for a recreational event. Some groups will want to meet more frequently for study or activity.) A brief presentation of the course of study should be made. Class officers may be elected at this or a subsequent meeting.
3. Above all, have a good time. (Young Marrieds' Manual, 1964-65, page 20.)

Stay within the high plane of activities for which the Church is known. Keep within the scope of the manual. Use this group as a proselyting tool. This can bring joy unmeasured if properly directed. Be sure to work through the MIA leaders of the Branch or Ward.

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Our Christmas Message

by President HUGH B. BROWN

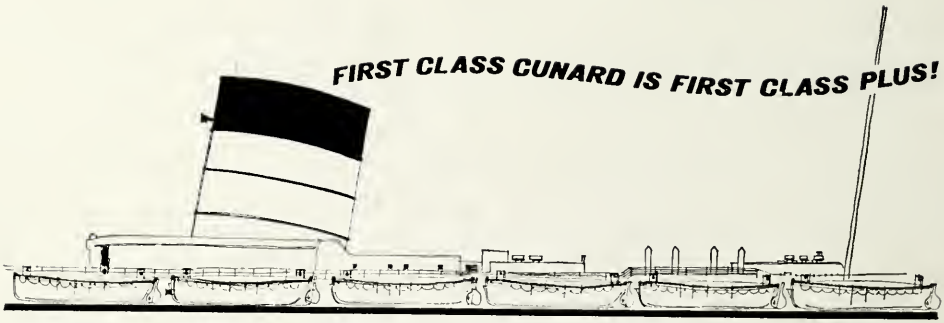
JOHN, while on the Isle of Patmos, saw in vision things to come :
Saw an open door in heaven, and beheld the sacred throne.
And he saw the throne's Incumbent, heard the heavenly choirs sing,
Heard them shouting sweet hosannas unto Christ, their Lord and King.

And he saw another angel with a message heaven sent;
Saw him bring to earth the Gospel, calling nations to repent;
Saw the lake without a bottom, and the dragon bound with chains;
Saw one thousand years of concord, while in peace the Master reigns.

And he saw the holy city, new Jerusalem restored :
With the one who was the Christ Child reigning as its King and Lord.
Then he saw the small and great ones stand before the sacred throne
To be judged out of the records, saw the Lord select his own.

What then is our Christmas message ? Dare we talk goodwill and peace
In a world where all seems chaos, where enslaved millions seek release ?
Was it just an empty promise when the angels hailed his birth,
Or was their song inspired prediction of eventual peace on earth ?

Yes ! this is our Christmas message : Jesus, though of humble birth
Was Jehovah—is Messiah ! Once again he'll come to earth !
Let us then throughout the Yuletide join the heavenly choirs and sing
Praises to the Christ our Saviour : He our Lord shall be our King.



NEW YORK by Queen

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